



THE DAYBREAK.

"Wankantahan Anpao kin hiyounhipi"—Luke 1:78.

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WIHIYAYENA OAPE OTOIYOH

Wocekiye woohoda en ni unqonpi kin Oanpetu otoiyohi taku toketu kin hena etanhan wawawokiye unkicupi kta he hecetu. Heon etanhan nakun Wihiyayena tanka unkdepi kin hena ee esa nakun tohan ape kinhan hena etanhan woawacin waste unkicupi kta unkokihihi. Heen tohan Wihiyayenatanka kin oape iyehantu, qa apa eca taku wowicake kae ikiksuyeunyanpi ecee kta he?

Wanjina ape kinhan, Wakantanka kin Wanjina qa owihenke wanice. qa wowašake ojuna, qa Wicoksape ojura, qa wowašte ojuna, he unkisuyapi kte.

Nonpa ape kinhan Wanikiya unkawapi kin tounciae kin nonpa, unma wowakan koyake, qa unma wicatanean koyake, heon Iye kin awicakehan Wakantanka, qa awicakehan Wicaša.

Yamni ape kinhan, Ateyapi kin, qa Cinhinku kin, qa Woniya Wakan kin, he Wakantanka wanjina Iye unkašapi, qa opeunkitonpi, qa unyuwakanpi.

Topa ape kinhan, Wotanin wašte oyaka tob wotanin wašte topa kin hena owapi, he Wakantanka, qa wicašapi kin wiciyokookna Christ wawiciya un kin he aoyakapi.

Zaptan ape kinhan, Itancan unkawapi kin Canicipawega kin akan ocape kin zaptankiya nape kin napin, qa siha kin napin, qa euwi kin en.

"Iye we kin he woahktani owasin icajuju okihi kii hee.

Šakpe ape kinhan, Anpetu šakpe Wakantanka Mašpiya kin, qa maka kin kaže, oanpetu otohanhanyan.

"Mašpiya, qa maka, qa Mniwanca en Itancan kin, woyatan, qa wowitan owasin nitawa nunwe."

Šakwin ape kinhan, Canicipawega kin etanhan Itancan unkawapi kin wicoie šakwin eye,

"Wowaštedake wicoie šakwin on šakwin akikde wicoie qeaya eye."

Šakdogan ape kinhan, Itancan unkawapi kin paha akan wohahokonkiye eye kin en iwicawoyawašte šakdogan unqupi, qa Iye Tokiconze maka kin en yankin kte cin he watoketkeca ope unpi kte cin hena ecen unkipazopi.

Napciwanka ape kinhan, Itancan unkawapi kin ukaptahanhan woyazan ſica wicemna tukte han wicayuska, esa he etanhan wanjinalhein hektakiya ahiwopida eciye. Napciwankapi kin hena akiktonjapi he?

"Anpetu otoiyohi unniyatanpi kte, qa Nitawac kin owasin iyuškinyan anaunniqoptanpi kte."

Wicemna ape kinhan, Wope wicemna woahope kta yanke.

"Nitawoope kin dena unkicantepi kin en unkoyeciwapi kta iceunniciyapi."

lakewanji ape kinhan, Wanna anpetu kin henana kte ein icunhan, onge oape iakewanji kin hetanhastanhanka iyuwi ojupi kin en isitonyan wowaše econwicašipi.

"Ateunyanpi hastanhanka iyuwi ojupi tawa kin en anpetu otoiyohi wowaše iyeunyanpi kin hena econqon unkanpi."

Akenonpa ape kinhan, Itancan unkawapi kin wahošiye wakan akenom wicakalniqe qa wicayuhe, qa heua maka kin owaneaya yewicaši, qa Iye tawotanin wašte kin oyagwicaši.

"Nitokiconze u kte
Maka akan nitawacincin
He ecen econpi kte."

Anpetu wanji cannahan wihiyayena oape ciqana kin kektopawingé wanji sam opawingetob sam wicemna topa ecee. Heon etanhan wicemna nom sam zaptan kaakšíya unkicupi qa Wakantanka etkiya qa unkiyepi kin etkiya taku token unkowastepi kte ciu hetkiya iyona-pekiyahan econqonpi kta he hecetu oape ciqana wicemna wawapi Wakan kin unyawapi kte, qa oape ciqana wicemna taku unyawapi kin he awacinkiyapi kte, qa oape ciqana zaptan ceunkiyapi ecee kte.—St. Andrew's Cross.

Cherry Creek, So. Dak.,
Dec. 28, 1918.

Anpao kin, Mitakola: Wowapi wanji ciquna na sanpa omiyecilakin kta iwacinciyi. Eya wanaake wicaša iyuha Itancan kin tohanhan iyo-win wicakiye cin iyehanhan nipi kte cin hecel wicawala incin okicize kin inajin keyapi kin on, na taku on inajin kecanmi kin he, woowtanla na wicacinye yuhapi on wawokiyapi kin henayoza kecanmin ho canke sanpa wicohan wakan kin wicalapi na wacinyapi kta iyecetu econpi wašteke tka icunhan Lakotapi ekna na iyotan Cheyenne River oyanke kin imahel wakin, kte incin hematanhan na el imacaša canke heon tokel awableza kecanmin kin on epin kte nahan tase le wicaša kšapa wicimasanpa on hepin kte ſni, tka ehanni Wahošiye wakan woyaš omanipi owecehan kin na oyate icali ayapi wi-eihakab woyakapi kin he ehani hecetu, ho wanna makoce tona puzin na el wicaša onpi kin hena wanna wicohan wakan wicocala ihunnihi sece ecanmin, ho wanna Lakotapi on taku epin kte cin iyehani wahi. Mitakola tanyehciin awiyekan yawapo, incin wicoie ota le el epin kta iyecetu tka tokeša slolyayapi kecanmin Lakota makoce yanke kin iyuha na tona Tunkansila yanpi iyowaja kin hena iyuha maka iyutapi yuhapi na hel maka wope kin okiyapi na nakan ničiyapi kta econwicašipi na sanpa tokiyatuban ake makoce tokeca ikni omanipi kta wanice Lakota kin hecel okihipi ſni canke Lakota makoce tonakiya yanke cin hena ecakel tiyošpaye wicoti heca, na nakan le imahel ošpašpaye iklawapi orpi Districts eeca wake na he na iyohila imahel Tipi wakan yukan canke District kin hel Okolakiciye Wakan wan yanke, na hel wicaša slolkiciyapi ho, tka icunhan Wacekiye—wicaša wicohan yuhapi tka lila otelike ho tka, itokab epe con maksapa kepe ſni, tka Waawanyaka itancanpi kin Mitakola Lakota-ekna, tanyan iyuškinyan, wacekiye wicaša wicahupi wawicayašipi kin tuktel District wan el yewicayašipi canna el ipi, na eya wicohan

wakan kin oyakapi na icunhan hel wicaša oupi kin iyokipi wicaye wacinpi, tka tohanl iwaša-ki ſni canna wanna hel wicaša onpi kin hunh takuku on wicayašipi, na Waawanyaka kin oniciyaka hanpi canna hankeya wiculutokecapi wan el yaipi nacece. Canke oyate kin wayaši-capi kta wan woiyowinkie yanke selececa, canke he on tukte oyanke keša imahel District Okolakiciye Wakan kin akileel inyanke ſni, tokaca? incin wicaša ota wanji iyokipipi ſni canna taku eye cin ecel econwacinpipi ſni owanji najinpi na wanji iyokipipi canna piya iyayapi econpi heon heceta. Ho lecel epin kta ito District imahel na inš ikiyela ecakel ena ti na makoce yuha hecinhan na Wacekiye wicaša wicohan yuha hecinhan na oyate kin iyekiyapi hecinhan he Tipi wakan wan el he ein he awanyakin kta iyecetu, kinhan wicaša kin le taku ota on oiciyin kta iyecetu na wacintanka kte na hecel wicohan wakan kin ee na nakan maka woope kin on nupinya on wohahokonkiye eyin kte ca pazo okihi kte kinhan hecel wicaša eya Okolakiciye wakan ſpa ca wayašicapi sa kepe con hena hanke akienipi kinhan wicohan wakan kin wašagya iyoptin kta hecel sanpa woowotan-la na wicacinye el wawokiyapi kin sanpa ica-ġin kte maka oyate kin piya wolakota onpi kte ein on, ho mitakolapi taku wohahokonkiye epin kta wowašake bluba ſni. Tka Okolakiciye Wakan el wicaša oyasin opapi kin hel miš eya owapa kin heon lecel awacanmin na epe, canke eya Mitakolapi hecetu ſni hecinhan okalnih mayayapi kta iwacinciyapi tona Anpao kin Kollowayapi iyuha nape ciyuzapi.

SAMUEL E. CHASING, or Wakinyanluta.

St. Mark's Chapel,
Pine Ridge Reserve, S. D.

Anpao kin: Owankayujajapi litayetu Dec. 28th ehan Cinyewicawaye ein wanji wati el hin-hunni, na tašunke kin Sungonajin mahel ewi-caklepi, qa toktokeca ikoyagwicayapi kin icunhan ito eyaš winyan mitawa na miciča hena napeowicayuspe, na ohakam kici iblotankin na hecena unkiyayapi, na Unciyapiwašte ti el kicopie he eka awai, tanyan kuwapi, ohakam Šak-logan ape ehan ake wati en kici wakli, na napciwanka ape el kici iyuškinyan waunyutapi. na wicemna ape el miye tiwahé wocekiye epe na hehan nnkiyunkapi, na inhhinanna el anpetu wakan kin he wicaša wicemna yamni sam Šakwin wacekiye hip, na el wakanheja yamni Baptisma wicaqu, Harry, he Harry na Jennie Steele cincapi. Hehan Chester he Andersen na Josephine Stone cincapi. Hehan Benjamin he Richard na Mabel Afraid of Hawk cincapi.

"Wiconi luhapi kta e heon miye wahi" St. John 10:10, hena wicoie kin on oyate ob waun kin wohahokonkiye, na lila wiciyokipi, hehan Wotapi wakan kin icupi kin wicaša akešaklogan wotapi wakan kin icupi. Wanna un-ki-kuštanpi hehan ake wati kin en okimniciye na yupiya wotapi, na he en nakan Šokela he-cekcel on okiyapi, na ohakam wakanheja nom ti-yata Baptisma wicaqu henaos kujapi (wayzanpi) heon. Hehan ohakam St. Mary's Chapel etki-ya Koškalaka wanji eyaye. Cinye epe ein he Rev. Joseph Dubray hee ye lo. Anpao kin kolka iyuškinyan nape ciyuz. Nitakola wanji he miye.

JOHN BLACK FOX.

ANPAO.

(THE DAY BREAK)

SANTEE. — NEBRASKA

REV. JOHN FLOCKHART, — — — Editors.
REV. WILLIAM HOLMES, — — —

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts of official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-wašte Ayapi On Wocekiye

Anpetu iyohi wicokaya he cin ehan heya-pi kta:

Wanikiya wašte isto wacantkiye nitawa kdu-gad, canicipawéga akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Htanipi kin nakun sanpa yewicayaši kta e onšiičiya iceunni-ciyapi: hecel Waawankdake wicaka qa wacieyepica heca iyenakecapi kin on Okodakiciye-wakan nitawa kin iyuškin kta, na Nitokiconze wašte oiačo tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatohan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiyeye cin owasin maka kin owancaya etipi kta e wicayakage cin, qa tona itelhan-yan qaiš ikiyena unpi kin, wookiye owicakiyakin kta e Nicinca wašte uyaši qon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewicasa kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicadnecetu, qa nitokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatohan.

AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yabi kin, qa mahipa ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatohan, wicaša otoiyohi Wotanu Wašte kin owicakiyakin kta e iyappa-ki kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayačon kta e iceunniciyapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku ye; maka puza wokokipe kin etanhan, mi-ni wokokipe kin etanhan; makošica on wicati-kin etanhan; sīcaya wicakuwa toohitike kin etanhan; wočetunkda qa inalnipi etanhan; wocinibōšake qa owodutaton kin etanhan; qa oyokpaza itancan içiconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštanpi kin ieunhan waicage cin, Niye, O ITANCAN, uwicakiciya ye. Ikcewicasa wicota hīin omnawicaya ye, Christian tamakocepi kin ekta tona wowani-kiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya waonšida-kin, Nicaje yatanpi kta qa Nitokiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyuonihan qa wowitan duha, nunwe, maka owhanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektekapi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Mahipa eciyatohan hi kin he odepia iyeypapi kta e iceunni ciyapi. AMEN.—Anpao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

XXXIV. HOKŠICANA BAPTISMA WICAQUPI KIN

Baptisma wakiconzapi kin he Wanikiya unki-tawapi kin Iye Okodakiciye Wakan tawa kin en tiyopa e okna yutimahen iwicacupi kta e Iyehca kage, St. Matt. 28, hen wandakapi kte. Oma-ka kaotokahewapa etanhannajin wakiconzapi kin de on hokšicana kin waecawicakicon uyapi, kta onge tuwawa wakanheja kin de on waeca-wicakiconpi kin he hecetu šni keyapi, qa woi-cadayapi šni ecee kin he hekta omaka tonana hetanhanna he heyapi ecee.

Christian Okodakiciye Wakan kin en hokši-cana Baptisma wicaqupi oecon kin he Jewish Okodakiciye Wakan kin en Bakilidayapi oecon yuhapi kin he heekiyahan yuhakiyapi. Napin wokwakta wicotakuye heca e Wakantanka toiyoki-ki kin oknayan iye tawakanheja kin wicaki-cage.

Wocekiye Wowapi kin en Wakanheja Baptis-ma wicaqupi oecon kin nom iyeyayapi kte, unma tipwakan kin en unpi kte cin hee, qa unma iš tiyata unpi kte cin hena. Unma ehake kin he unknahena taku toketu, qa taku tanka, qa hokšicana wan wanna ni kta iyececašniyan wayazanke kinhan hen eceena he unpi kta iye-ceca. Taku tona on etanhannajin oyate wicito-kamya Wakanheja wan Baptisma upi kta iye-ceca kin dena ee.

1st. Wakantanka taoyate kin wocekiye oaye tawapi wowašte kin he iekiyapi kte cin hee.

2nd Wakantanka ihakamya oaye kin en ake wicanagi wanji aopeya hiyyapi kin he oyate wicitokamya woyaotanin kte cin hee.

3d. Wocekiyewoohoda oecon wakan wan econ-pi kte cin he oyanke tukte en econpi kta iyece-ca kin he tipwakan kin etu kta iyecece.

Hokšicana kin nahanlicin ciqapina qa iye-cinka woayupte eičiyapi kta okihipi šni kin on Ate-wicakiyapi qa Inawicakiyapi yuhawicakiyapi kin hee. Hena owicohan tona he tawapi kte cin oecon oehake kin en eehicin ataninyan iwak-tawicayahan wicakiyaoanip. Wiwicawangapi kin iyuha tanyehein onwicaspe kta iyececa kin he en wicōe token yanke cin eciyatohan ije-han waeunkiciyapi kin dena iwakiksue unki-ciyapi ecee. (Woayupte iyamni kin hen wan-dakapi kte.)

Waewicakiciyapi oecon kin he taku iyotan tanka wan heca, heceea eša ota tona he owicohan tawapi kin tanyan kduectupi šni kin heca yukan ecee, hececa eša onajin kin he woiyowa-ja tanka wan heca. Tuwe Wakantanka towa-šte akite ca eciyatohan Christian Wacinyepi-ca heca qa hokšicana kin takodaku iyececa ei-čikde šni ehantahanhan he Waewicakiciya heca kta iyecece šni.

Hunkakewicaye, qa Wicasawakan tawa kin hen wiciyokiheya Waewicakiciye cin he onajin ye kta iyecece, qa Wakanheja kin taku tona ihankeya wašte kin hena eackicon un kta he hecetu. Tuwe Waewicakiciya wacinyepica heca kta iyutuya ikdutani kinhan he wicanaši wan owihankewanin ni un kta e on wowanikiye yuhakiyapi kte cin he en owicapeya wowawokiye eon kin he on wowiyuškin yuha kte cin hee.

Baptisma Wocekiye woecon kin denakiya ki-yuspeya eknagpica,

1st. Wowakta wohokonkiye kin, qa Wo-wapi Wakan etanhan, qa Baptisma Wakiconzapi kin he taku tanka wan heca, qa token okage kin hena ecen yaotanip kta hee.

2d. Wakanheja Baptisma upi kte cin Woce-kiyekiciyapi kin hee.

3d. Wakanheja kin woičiconze wakan ekici-yapi kin hee.

4th. Baptisma oecon ecawicakiconpi kin hee.

5th. Wakantanka towašte yutecapi kin on Wo-pida eciyapi kin hee.

6th. Waewicakiciyapi kin tona he tawoecon-pi kte cin ecen iwaktawicayapi kin hee.

Wakiconzapi kin de en Okodakiciye Wakan kin wowapi wakan etanhan okašpe nom etanhan en unpi kta econši kin he ayabdezapi kte, 1st Wankiya kin wicoie token Nicodemus eciye cin he unma ee. Tuwe Mini qa Woniya Wakan kin eciyatohan teca tonpi šni kinhan Wakantanka Tokiconze kin en timahen iyaye kta oki-hi kte šni keye ciqon hee, qa 2nd Wakanheja kin iyowinwicakiyapi qa Iye en awicaipi kta kewicakiye ein hee, Wakanheja ekecistinpina kin miye en ikdohipi kte cin wicakišicešniyan iyowinwicayakiyapi kte, hena Wakantanka Tokiconze etanhanpi kin he on.

Baptisma woecon kin he eciyatohan Wakan-heja kin Christ en awicabipi, qa Iye wicayawa-šte kta he hecetu kin he oknayan awacinpí kta iyecece, qa Iye wicayawašte kin eciyatohan Iye tokiconze kin en yutimahen iwicacu, qa Iye tiwah tawa kin en opapi kta e wookihi wicaku. Token Wiwicawangapi kin en Christ etanhannpi, qa Wakantanka cinea wicaye, qa Mahipi-ya Wokiconze kin tawayapi kta wicakagapi kewicakiye cin he oknayan.

Wakanheja wan Baptisma upi kin eciyatahan woyawašte tanka, qa wookihi tanka en eton-pi, qa aopekiyapi. Wakanheja Baptisma upi kin wookihi qa woyawašte kin dena econ econ un kta tawacin kinhan Wakantanka toiyokipi kin oknayan wowanikiye kin de en kicopi kin he sanpa qa sanpa sdonkiya aye kte, tka de hecen econpi kte cinhan Wakantanka towašte kin heceena he unpica, qa unkišeya he unkicupi kta e on otoiyohi icekiyahan undapi kta he hecetu.

Dehan Baptisma wicaqupi oecon kin he wakanheja papi kin eu mini awicamnimnipi qaiš awicakaštanpi ecee, tka oanpetu toktokeca kin icunhan nakun pakiknug iyeyi ecawicakiconpi ecee. Tipiwakan kin mini kin en pakiknug iyewicaya mini-awicakaštanpi kta e on okna mniawicakaštanpi kin otankinkinyan kagapi ecee.

Hececeša Baptisma wicaqupi kin he mini kin otahanyan unpi eša he taku nina cistinna wan heca, tka ee Wanikiya toie kin en token econpi kta keya onspeunkiyapi qon, "Ateyapi kin, qa Cinhinktu kin, qa Woniya Wakan kin, Caje kin on" he oknayan econpi kihān he eqe taku tanka kin ee.

Woecon kin de en oecon wan nina owanyag wašte ope kin he wakanheja kin itehu kin en Canicipawega on wapetog wicatonpi kin hee, he eciyatohan wakanheja kin Christ taakicita kačapi hecen detanhā tokatakiya wapaha tawa kin iyoldateya ištecešniyan wicokicize econ kte qa tohanyan ni kin hehanyan Iye itokam wacinyepica un kte.

Woecon cikcistinna obe ota kin opeya Canici-pawega on Wapetog wicatonpi kin de taku tanka wan heca. Canicipawega kin he tona itehu-pi kin akan aewicaknakapi kin hena tuktaketa-ka tounyanpi kešaš Christ tawapaha kin he iko-yakapi kin he kiksuya unpi kta iyecece, qa taku awacinpí qaiš econpi kin hena owasin en wokwakan kin he un kta iyecece.

Wamblee, So. Dak.
Nov. 21, 1918.

Anpao kin: Kola taku wanjikji omiyecilaka wacin yelo yunkan taku oblakin kte kin he awacinpica na iyukcanpica heca ecee oblakin kte lo. Tokaheya okicize na on wicaša na winyan na tohanyan wiyukcan okihipi kin hehanyan el iyu-kean wacinpí na tokel econpi na on tanyan econ-pi na inš inajin kta hecīn he okna lila awacinpí on wicaša wanji iwitko aye lo, yunkan mitakuyepi toketu hwo? Leel epin kte lo le on. Taku Wakan eola wiyükcanpica šni, tuwe Wakantanka cola wiyükcan kin ecin tokel wašake kta he? Wowašake cola tuwa taku wicāla kta he? Woniya wakan colatwuwa niun kta he? Leekla on wicaša niun na wicicala sutu yuha na wašake na on wiyükcan pica kin he wašte. Yunkan ake lecalia wicokuje (wowyazan) wanji maka owancaya taku eyaš oyasin akalipe tonyan hiyu yunkan ake he el wicaša na winyan na tohanyan wiyukcan okihipi kin he el ewacinpí wocin ibošake wan ecila yuha wanna wikoška na koška waštešte na tiwah waštešte ota hena la pelo, yunkan oyate kin tokel hanpica šni eyapi. Wan yuha toku ayea nun tka se ounyanpi wanjikji Wakantanka kiksuyapi, na wanjikji ecaca hīin kiksuyapi šni yunkan he kiksuyapi kin hena taku tokonpi kta he? Wowašte el on-pi kta, na ecacalhein onge Wakantanka kiksuye šni iyayapi qon hena tokel onpi kta he? Wokakije el onpi kta. Ho mitakuyepi tanyan able-zapo, na awacinpí na hehanl iyučan po, okin-ni wanji hīin tanyan epa hecīn isanpa ekta eslolyayapi kin wašte kte lo. Le okna awacinpí qes wašte kta tka, na wocekiye eyapi on wašag iyi-yapi qes wašte kta tka hecīl wocin ibošake cola katinyeya iyayapi kin wašte kte lo. Ho hehanyan eyaš awacinpí. Tona Anpao kin iya-cupi kin oyasin micante on nape ciyuzapelo.

RAY J. CUTT.

Anpao duha he. Duhe kta iyececa.

Okodakiciye Wakan Taomaka Kin

St. Andrew's Taanpetu kin Nov. 30th hen ikiyena anpetu wakan kin he Advent Anpetu-wakan kin he oiyaye kin ee. Hebrews oyate kin wocekiye oikduhe oknayan tokawetu kin hetanhan omaka oiyayekiyapi ecee, qa makatanhan woope kin oknayan ptanyetu kin hetanhan oiyayekiyapi ecee. Qa unkiš dehan Advent Anpetuwakan kin hee, qa January 1st na pin Omaka Teca Anpetu unyawapi ecee. Advent he wocekiye oeye mankoncage heca yawa-pi, hececa kin on Ptenyena Wocekiye Anpetu kin he tawakiyapi kin he Christmas anpetu kin hehanyan anpetu owasin unpi kta yanke. Advent mankoncage kin anpetu wakan topa kin de-na icunhan Okodakiciye Wakan kin iye tawan-heja kin Itancan unkitawapi tokaheya hi qon he ikiksuyeyahan waeconpi kta e ikduwi-yeya wicasi. Hececa kinhan Iye kin ake ici-nonpa u kinhan Taokodakiciye Wakan kin ikdu-wiyeyahan kici icitkokicpe kte cin heon. Heon etanhan ehakena taku tob u kte cin hena awa-cinyan kiksuyeunipi. Wiconce kin hee, qa Woyasu kin liee, qa Malipiyawiconi kin hee, qa Wakaniscati kin hee. Hececa kin on mankoncage kin de icunhan Revelation (Wayuotanin) wowapi kin hetanhan yawapi ecee, qa Anpetuwakan kin hena otoiyohi en woawacin yuke. Tokaheya kin he en ake icinonpa u kte cin he awacinunipi, qa icinonpa kin he en Wowapi Wakan kin he awacinunipi, ecin he etanhan eceena ake icinonpa u kte cin he onkonspepi kin heon, qa iciyamni kin he en Wicasawa-kanpi kin hena unkitokam ewicakdepi, ecin hena iš eya tokaheya hi kte qonhan John Baptisma wicaqu kin he itokam yaotanin yan-ke eiqon he iyecen iš eya hena icinonpa u kte cin he yaotanin yankapi ecee kin heon.

WOYASU KTE CIN

Tuwe taku wanji icišniyan econ qa woope kicakse qa iyašdad yapi can wayasu itokam aipi qa akiyapi ece. Qa yuwicakapi kinhan wokaške en wicaqupi ece. Unkan iknuhana unkiyepi owasin anpetu wan en Wayasu wan iyotan tanka e itokam onkinjinpi kte cin he Jesus Christ Itancan kin hee. (Acts. 10:42) Christ toka maka kin den hi kin he maka kin nikiyin kta on hi, heon Wanikiya eciyapi. Tka ake tohan hi kinhan hehan maka kin yasu heca kta. Qa tukten Jesus iwokdakapi wan deceen eyapi. Jesus Itancan malipiya ekta Wakantanka etapa kin eciyatohan yanka ce eyapi. Qa heciyatohan nipi qa tapis kin wicayasu u kta ee eyapi. Wayasu eyapi kin he taku sice ca wašte kin kici yakinupi he kapi. Wayasu kin he tona taku icišniyan econpi kin kaška eknang awicaye šni tka nakun wovicake qa wootanna on wicakiyuška ecee. Ituya wiyawicaonpapi kin he na yuowotanna. Hecen tohan woyasu anpetu tanka kin he bi kinhan hen Christ wowašake iyo-tan kin kduha waštepi qa šicapi kin iwanwicayakin kta, qa taku icišniyan kin hena yuecetu kta, qa šicapi kin wiekaškin kta. Oiyotanke tawa kin oiyotanke ska tanka eciyapi (Wayu. 20:11) unkan tanka kta ecin oyate kin ataya kawitaya hen ayin kta. Qa wicasa iyohi iye wicolian econpi kin oknayan wicayasu kta. Ska eya cajeyatapi. Ecin wašte, qa owo-tanna, qa nakun wayasu kin wakan kta hecen takuna yušna kte šni. Wowicada kin ed heya, nipi qa tapis kin hena wicayasu kta ce eya. Nipi eyapi kin, tona Christ ake hi kinhan ed ni onpi kte cin he kapi (1 Theo. 4:15.) Qa tapis eyapi kin iš tona iye inupa u kte cin itokam tapis kta tka qon he kapi. Woyakapi kin anpetu woyasu tanka kin en wicayasu u kta ee eyapi. Qa yuwicakapi kin han yuzamnipi kta keyapi (V. 12.) Wowapi wiconi kin hen wicacaje qeya owapi kin hena tona Jesus Itancan kin wašte dakapi qa iyokipiye wacinpri kin he epi kta. Hecen woyapi wiconi kin de en onca-jepi yankin kta oncinpi kta iyecceca. Ecin woyapi wakan kin hecen onkokiyakapi. Tona wiconi woyapi wan talica šunkana ha ogepi kin ed caje yankapi kin henana malipiya kin ekta ipi kta keya (Wayuo 2:27.) Hehan wokiksuye woyapi kin e ekta (Mal. 3:16). Hen iš unkihanpi kin owasin owa yankin kta, qa tohanpi kin woyapi kin ekta (V. 12) owa yankapi kin hena oknayan wicayasupi qa wicakaškapi kta. Wicakaške kin he tokeca kte cin sdonunyanpi šni, tka taku sdonunyanpi kin he eqeš eya Wakantanka qa malipiya woyiyuskin kin hena iyo-unwajapi kte šni (V. 15.) Hecen wicohan econ-

ponpi kin hena woyacinye unyuhapi kin yutan-in qa unkitonipi kin en itonpeya onkohani-kiyecceca. Woyasu u kte cin on. Hecen Christ wayasu oyanke tawa itokam inaunjinpi kinhan okinni heonkiyapi kta. Wowindake wašte qa wacinyepica. Itancan nitawa towiyuskin kin en opa wo. (St. Matt. 25: 21.)

CHRISTMAS WOKIKSUYE KIN

Wanikiya unkitawapi tonpi anpetu wokiksuye kin hee. Wakanpi taanpetupi kin heea yamni owecehan Christmas wokiksuye anpetu kin kaihakamya yanke, qa hena en woawacinhā yanke. December 26th he St. Stephen Taanpetu kin hee, qa akeš December 27th he St. John Wotanin wašte owa kin Taanpetu kin hee, qa akeš December 28th he Iyaonpepicapišni Taanpetupi kin hee, Itancan unkitawapi kin maka kin de en tonpi kin he icunhan iš tuwapi kin dena malipiya wiconi kin en wicatonpi. Obe yamnipi kin dena Itancan unkitawapi kin kai-kiyena kaiyopteya woakipe ataninpi St. Stephen he tawokakije kin hee, qa St. John he tawoastedake kin hee, qa Iyaonpepicapišni kin hena iš woyakašotapišni kin hee. Qa nakun hena yamni iyepi taku wicadapi kin heca on kakišya atakunipišni eša hena tokakiyapi šni hecapi e ataninpi. St. Stephen he wicotawac-in, qa wicohan kin napin on te, hehan St. John he wicotawac-in kin eceena un te qa Iyaonpepicapišni kin hena iš wicohan kin hena on ta-pi' qa nakun dena yamni wicasa maka akan wi-coni oni en niunpi kin he yamnihiya yuataninpi Iyaonpepicapišni kin he wakanheja kin heepi, qa St. Stephen he wanna wicasa hehantu kin heepi, qa St. John he wanna kanpi kin heepi.

PTEWIYE WAN

Ptewiye Holsteine Cow heca wan wanna oma-ka šakowin hehan asanpi wihdi tawa kin anpetu šakowin eca asanpi wihdi tkeutapi 30 henakeca ecee. Hecen omaka wanji en asanpi ihdi kin tkeutapi 1,053 henakeca qa asanpi mini kin iš tkeutapi 24,741 henakeca. Ptewiye kin de. Stromsburg otonwe en Nelson Bros. he tawa-pi. De Nebraska makobašpe etanhan hecen yuotaninpi. Hecen ptewiye de ihankeya asanpi kiota qa asaupi ihdi kiota hecen yuotaninpi.

IKCEWICAŠTA IYE TOKAHEYEA TAKU KAĞAPI

Ikcewicašta kin taku iyepi tokaheya iyukecipi qa kağapi qa hena unkiyepi dehan maka oya-te unyakonpi kin etanhan unqonpi qa piundapi. Qa dena ee: pse, hanpaikceka, tanpa wata, tipi ikeeka (dehan akicita wakeya qeya iyecen kağapi) qa taha wokoyake, (dehan wihni wicašta qa waode wicašta hena obni unpi ecee.) Hehan can hanpi etanhan canhanpi kağapi kin he ehan-na Ikcewicašta kin Wašicun onspewicakiyapi. Hehan wamnaheza kin, dehan taku woyute iyo-tan wašte wahna wotapi en unhapi kin hee, Ikce-wicašta winyan kin wamnaheza hena ojupi qa akatapi qa icaħyapi qa etanhan waskuya qa wa-skuya onmnjica iicahiyapi, pašdayapi, qa wa-mnaheza bopanpi hecekeen weyute kağapi ecee. Hehan tado pusyapi qa kapanpi qa wihdi qa wa-skuyeca pusyapi hena iicahiyapi, dehan wasna unkeyapi kin hee. Dehan oyate owasin en na-kun woyute he yuhapi qa he nina wašte. He-na Ikcewicašta oyate taku kağapi etanhan an-petu dehanyan oyate owasin on unkiwaštepi.

WAPATANPI ONSPEWICAKIYAPI

Nebraska makoce en University woonspe-wankantu etanhan waonspekiya wanjiki ma-koce ektakta woyute qa wokoyake ko patanpi kta on dehan ektakta waonspekiye škanpi. Winyan tuwe kašta okihi kin en ope kta okihi. Hehan dehan witka kin nina teħika heon anpaohotonna wiye wicaduhapi tona witka ohni yuhapi kin hena tanyan wicahduha po.

MINI OCANKU

United States en mini ocanku iyotan hanksa wan waniyetu 13 kağapi. New York makoce he ataya opta Hudson wakpa kin he oiyahde yapi qa ecen mniwanca kin oiyahde. Mini o-canku kin de Lake Erie qa Lake Ontario hena iyahde qa etopteya mde tankinkinyan hena iya-

hde hecen mniwanca ekta wata ohna watokšupi kin telike šni qa nakun nina ohankopi kta. Mini ocanku kin de maka iyutapi 459 hehanyan qa mde en oiyahde qa wakpa en oiyahde ko hecen ataya maka iyutapi 750 henakeca. Nakaha yuħdoka-pi qa wanna wata kin katinyan ohna škanpi.

APPORTIONMENTS

Apportionments for General Missions for year ending Dec. 31, 1918, and for Diocesan Expenses for year ending Dec. 31, 1918

Payments for General Missions from Nov. 1, 1917, and for Diocesan Expenses from Jan. 1, 1918.

NAME OF MISSION OR TOWN	General Missions		Diocesan Expenses	
	Appor-tionned	PAID	Appor-tionned	PAID
INDIAN FIELD				
Cheyenne River Missions	\$ 200 00	\$ 200 00	\$ 470 00	\$ 807 65
Crow Creek Missions.....	125 00	260 11	300 00	664 13
Flandreau Mission.....	25 00	3 00	50 00	21 84
Lower Brule Missions....	100 00	32 00	250 00	156 00
Pine Ridge (Agency)....	120 00	170 07	275 00	300 51
Pine Ridge (Corn Creek)	75 00	115 75	175 00	148 21
Rosebud Missions.....	200 00	412 83	470 00	881 97
Santee Missions.....	125 00	178 10	300 00	234 20
Sisseton Missions	125 00	234 24	300 00	223 88
Standing Rock Missions..	200 00	246 54	470 00	465 10
Yankton Missions.....	175 00	297 50	440 00	781 80
Brotherhood of St. Andrew.....	100 00
Brotherhood of Christian Unity.....	55 50

MAHTIPI KIN

Wicašta woju tipi kin hena tuktenken owo-ju owasin tanyan sdonyapi kecinqi on wicašta ksapa hena owoju on token wašte eyapi keš wicawicadapi šni ecee. Unkan dehan hecece šni. Woju wicašta owasin waanagoptanpi qa wicašta ksapapi qa taku owasin wayupikapi he-na owoju on taku eyapi kin hena wicadapi qa iyecen onspēiċiċi yapi qa heon taku ota tanyan icaliyapi. Hecen woju wicašta hena tanyan econpi. Wicašta ksapa hena anawicagoptanpi kin he wašte.

WIKOŠKA WAN MNIHECA.

Belvidere, S. D. Cannumsapa wakpa iyulħo-de ikiyedan hen wašicun wikoška wan Miss Rose Cacek eciyapi, mdoketu kin de maġa ošpe 75 acres hena en woju qa kicanyan. Timdoku wan hena kicanyi kta tuka akicita opa qa okicize ekta iyaya heon iye hena oju qa kicanyan. Hunku wakanka wiwazica kicišnana ti, nakun šunkawakan on litani kin hena iye wicakaon-spe qa hena on litani. Aguyapi su icaħye kin nahanħiċin nakankiciciyapi sni tuka eqeš maka ošpe iyohi iyutapi 20 bushels henakeea kta qa nakun taku ota oju kin owasin nina tanyan icaliya. Nakun wamnaheza oju nina tanyan icaliya. Hecen South Dakota en owoju kin on wikoška kin de ataya wakapa.

ANPAO KIN

REV. JOHN FLOCKHART, - }
REV. WILLIAM HOLMES, - } Iapi Kahnigapi

Anpao wotanin woyapi kin wi iyohi, wiya-wapi anpetu tokaheya eca woyapi tokšu kin onka yewicakiciciyapi ece.

Wi akenonpa (one year) eca kaśpapi zaptan kajjujupi kta.

Wi šakpena kinhan kaśpapi nom sam oki-se kta.

Icūpi šni itokab kdajjujupi kta.

Money Order, Greenwood, S. D. on opetonpi qa hiyumakiyapi kta. Okihipi šni kinhan woyapi askape maqupi kta.

Tuwa woyapi kaġin kta ca woyapi ska san-nina owa kta.

Opetonpi kta e woyapi hiyuyapi qaiš ed ta-ku oyakapi kta cippi qa hiyuyapi eca, woya-pi ojuha akand deced owapi kta.

REV. JOHN FLOCKHART.

THE DAYBREAK

December, 1918—January, 1919

Who Opened the Door of the New Year?

The Romans called the first month of the year January, after the name of their god Janus. His name comes from the word "Janua," meaning a door. Janus was the great Janitor who opened the door of the year, and the door of every human life. The people and priests prayed to Janus at the beginning of every day and when they began any work. They also had a great festival for him on the first day of January and finally they reckoned the beginning of the year from his festival. He had a temple in Rome. The gates of this temple were closed when there was peace in the land and they were open during war. A strange thing about this god who opened the door of the new year was that he had two faces. There an old face looking backward, and a young, bright eager face forward into the future.

Those Romans were right in thinking that someone did open for them the door to let in the new year. They were right, too, in seeking his blessing when they began any new work or entered upon the duties of every new day. They did not know as well as we do that the real name of him who opens the door of the year is Jesus. It is—"he that openeth and no man shutteth, and he that shutteth and no man openeth." Jesus it is who stands guarding the doors and gates of life.—Lloyd Morris.

Facing the New Year

Fear, facing the New Year,
Thinketh, "What shall it bring?"
And is dumb,
Dreading the hidden ways.

Faith, looking upward; saith,
"God is everything,
Let it come;
God ordereth the days."

This is our New Year's Bliss,
He is mine, and I am His.
All the days,
All the ways,
Lead us home;
Let us pray, let us praise.

—Christian World.

The Story of Jerusalem

Is there any story in human history like the story of Jerusalem? It has been besieged and captured twenty-four times. Its walls have been again and again leveled, its very site has been plowed and sown with salt. It has belonged to the ancient Canaanite, to the Jew, to the Greek, to the Roman, the Syrian, to the Chaldean, to the Arab, to the Turk, to Latin Europe, and to England. . . . It is associated with the faith of the Jew, the fanaticism of the Mohammedan, and the adoration of Christian.

All the great religions, the great cultures, have met before its walls and striven to possess it. . . . But the story of Jerusalem does not end with the records of time; it projects itself into the expectations of eternity. It owes half its wonder to a deeply-held and often-adjourned, but never-surrendered hope when has made it the symbol of the Christian idealism and the far-sought refuge in another world of the weary and heavy-laden.

The old Jerusalem is a battle-scarred city which has covered the hills upon which it was originally built with manifold destruction. . . . But the new Jerusalem, with its walls of twelve manner of precious stones and its gates of pearl, is lifted four-square against the horizons of eternity, unscarred by any battle, not to be darkened by any sorrow, but built by the power of hope upon the foundations of faith.—Gaius Glenn Atkins, D. D., Jerusalem Past and Present.

The Rev. Dr. J. Wilbur Chapman, prominent Presbyterian divine and noted evangelist, died in New York City on Christmas day. Dr. Chapman was a rare leader of men, large of heart and big of brain, richly cultured in the schools of learning, in the school of Christ, and in spiritual things, broadened by wide experience. His denomination conferred upon him every honor within its gift. Christians of every name and thousands who make no profession of religion, who have come within the

blessed influence of his foreful, winning personality, will feel that they have sustained a great loss in his death.

Another Year

Another year is dawning! dear master, let it be
In working or in waiting another year with thee!
Another year of leaning upon Thy loving breast,
Of ever-deepening trustfulness, of quiet, happy rest.
Another year of mercies, of faithfulness and grace,
Another year of gladness in the shining of the face
Another year of progress, another year of praise
Another year of proving Thy presence "all the days."
Another year of service, of witness for thy love;
Another year of training for holier work above
Another year is dawning! dear Master, let it be
On earth, or else in heaven, another year for Thee!
—Frances Ridley Havergal.

New Year Meditations and Resolutions of a Church School Teacher.

By WALTER S. ATHEARN.

Adapted.

On this, the opening Sunday of the year of our Lord, 1919, I solemn resolve that during the coming year I will set aside at least one evening each week for the preparation of myself for more efficient work in the Church School.

I realize that in calling me to be a Church School teacher my Rector has given me the highest recognition which he could confer upon a communicant. To be set before the childhood of the parish as one worthy of being imitated carries with it a great responsibility, but it also brings a rare opportunity for transmitting one's highest ideals into the lives of those who are placed under his care.

Feeling keenly this responsibility, and appreciating this opportunity for service, I here and now resolve to drink deeply at the fountain of knowledge, enriching my intellect by research and hard study, that I may thrill the minds of my pupils with a love of the knowledge of God. I also resolve to be much in prayer that I may live and move and have my being within Christ Jesus, and that my every act may reflect His holy will.

I dedicate my intellect and my heart; my time and my talents to the teaching service of the Church, believing that "the soul of all culture is the culture of the soul," and knowing that the Kingdom of Heaven can only be ushered in by teaching our boys and girls "to do justly, to love mercy, and to walk humbly with their God."

May my class become to me a garden of souls, and may I become such a proficient soul horticulturist that each little bud will flower out into the beauty of holiness as it is in Christ the Lord. And may the Father bless me richly as I dedicate myself anew to the holy task of teaching the childhood and youth of the Church.

A boy was recently asked to give a definition of water, and this is what he wrote. "Water is a white liquid which turns completely black the moment you put hands in it."—Ex.

Make No Long Tarrying

Make no long tarrying, O my God,
May the down path be swiftly trod,
Swiftly the falling feet descend;
Short the road and soon the end.
When the doom is spoken, let it fall;
And when Thou takest, then take all.

And as the sun sinks in the sea,
Nor dim nor pale nor overcast,
By no sad change, nor slow degree,
Radiant and royal to the last;
So take the gift Thou gavest me.

—Cecil Spring-Rice.

"The average returned soldier," according to a thoughtful correspondent, "is radical. He does not know exactly what he wants, but he wants a new order of things. He has been impressed by the fact that for war purposes the state is willing to clothe, feed, and amuse him, and to do everything to make him efficient, healthy, and contented, and he is wondering why that can not be done in civil life."

The convicts in the Minnesota penitentiary who are paid an average of 25 cents per day for their labor subscribed to the first liberty loan \$28,000; to the second \$10,000 to the Red Cross, \$1,500; to the Knights of Columbus, \$800. They have invested \$5,800 in War Savings Stamps and have donated an equipped ambulance to the Red Cross at a cost of \$3,000, a total of nearly seventy per cent of their total wages for the year.—The Newer Justice Magazine.

The first boy from South Dakota to win the French Cross for Valor was an Indian, Chauncey James Eaglebow. He was one of our Church boy from the Rosebud Reservation and has since been killed in action.

The United Offering

By Edna Biller

In less than one year the Triennial Convention will meet in Detroit, Michigan. The time has come when our thoughts must be centered upon the United Offering. The question to ask ourselves is, what sum will be a worthy thank-offering to place on the altar of Saint Paul's Cathedral in October, 1919.

In order to realize how great are our causes for thanksgiving, we have only to contrast condition here with those existing in every other nation. In the wonderful age in which we are living, is it too much to ask that the mark for the next United Offering be set at \$500,000—a sum which would be of untold value to those who must carry the financial burden for the mission work in the domestic and foreign fields, a sum that could so easily be raised if the majority of our Churchwomen knew and understood the purpose of the United Offering. Experience has taught us that when women really do know they long for the privilege of sharing in it. Can we, who have had unusual opportunities for realizing all that the United Offering is doing to uplift humanity, fail to strive harder than we have ever done to interest and enlist more women?

As a result of the offering of \$353,619 presented in Christ Church, Saint Louis, in October, 1916, two hundred women missionaries are working in the home and foreign field, seven young women are being trained as future missionaries and nine women who can no longer continue in active service are receiving support.

The war, various relief organizations and the Government have taught us to think of financial matters in very large terms. If the work of the churches were included in the same category, the City of God would be built ere long. A worthy thank-offering will enable the Board of Missions to send more to train more and to care for more women who will give their lives gladly and thankfully for the extension of Christ's Kingdom upon earth.

The primal idea of dealing with offenders against the law of God and man was vengeance, repression, punishment in kind, the punishment of the Hebrew theocracy—an eye for an eye, and a tooth for a tooth. It was the idea of humanity until the birth of Christ, and with the advent of Christianity for the first time in the history of the world there came into being as a rule of philosophy and as a teaching of religion forgiveness for offenses. But while men theoretically accept Christianity, practically they continue the idea of vengeance—Judge A. T. Clearwater, N. Y.

The Bishop of the District has called a meeting of the deans of the various deaneries of the state to meet with him and with a few other clergymen of the District in Sioux Falls, to consider further work that the deanery system may accomplish in missionary work in the District. The meeting will be held immediately after the New Year. It is probable that at the same time, the Rev. David Clark who is a deacon in charge of the work at Rapid City will be advanced to the Priesthood. Mr. Clark graduated last year from the Berkeley Divinity School and has been in Rapid City since that time.

The Perpetrators Must Be Punished

"For a league of nations to be effective," says the Rt. Rev. Dr. Winnington-Ingram, Bishop of London, "the way must be paved by world-wide demonstrations that those guilty of waging this war made a colossal blunder from a material viewpoint. There was absolutely no necessity for the central powers to outrage the peace of the world. I consider this war the most unnecessary war ever waged, and I am absolutely convinced that unless the whole sees and knows that this kind of things does not pay, the whole idea of the league of nations is a baseless dream.

"Therefore, the perpetrators must be punished. I claim that to punish the wrongdoers is an essential part of upholding the righteous judgement of God as well as the essential foundation for a successful realization of the league of nations ideal".